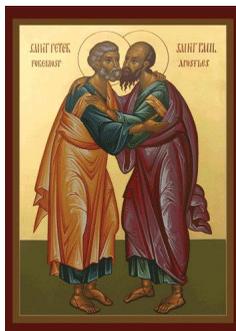




Saints Peter & Paul Byzantine Catholic Church



431 GEORGE STREET * BRADDOCK, PENNSYLVANIA 15104 * TELEPHONE (412) 461-1712

E-mail: stspeterpaulbc@gmail.com

YOU CAN WATCH US ON:

<https://www.facebook.com/SSPeterPaulBraddock/> or
on our web-page: <https://stspeterpaulbcc.com/on-line/>

YOU CAN SEND YOUR CONTRIBUTION TO PARISH OFFICE

ADMINISTRATOR: FATHER VITALII STASHKEYVCH

PARISH OFFICE: 4200 HOMESTEAD DUQUESNE RD, MUNHALL, PA, 15120

Sunday, May 15th, 2022

Festal Tone

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SCHEDULE OF DIVINE SERVICES FOR THIS WEEK: (COULD BE CHANGED)

Sunday	05/15/2022	11:00 am	<i>Sunday the Samaritan Woman</i> +Jessica Joscak By Mary & Dan Joscak
Sunday	05/22/2022	11:00 am	<i>Sunday of the man born Blind</i> +Joseph Bellock By Myron Drabik Family

UPDATES

Joan Skinta is at Woodhaven Care Ceeter, Room 107, 2400 McGinley Rd., Monroeville PA 15146

Rose Petruska is at Concordia at Cranberry, 10 Adams Ridge Blvd, Mars PA 16046

DIVINE SERVICES ATTENDANCE

Liturgy on Sunday May 8th was 48.

LIVE STREAM VIEWING

Liturgy on Sunday May 8th was 115.

ADVISORY COMMITEE MEETINGS:

July 25th 2022 at 6:30 pm at Church Social Hall

October 24th 2022 at 6:30 pm at Church Social Hal

ALL SOULS SATURDAYS – HRAMOTAS

The remaining Saturdays will be June 4th. We will celebrate a Divine Liturgy with a Panahida on Friday at 06:30 p.m.

SICK AND SHUT-INS



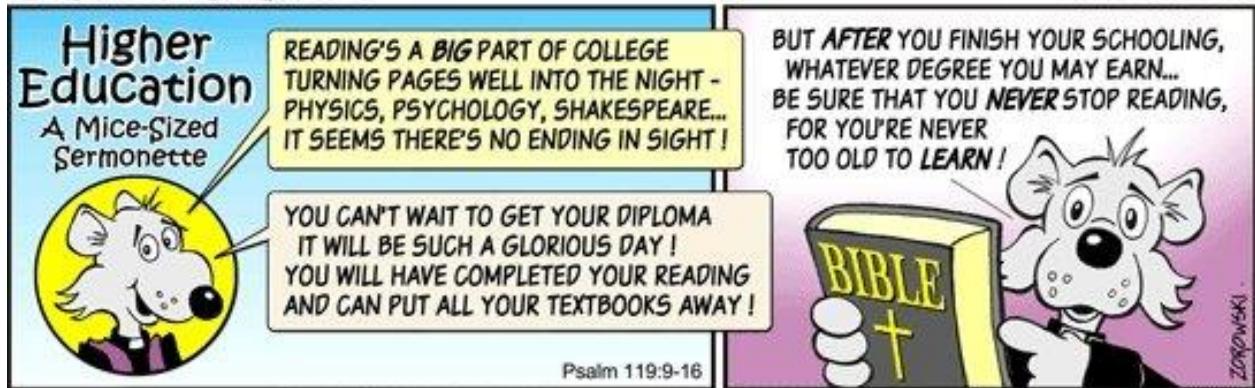
Please remember in your prayers our parishioners who are sick, homebound, hospitalized, living in nursing facilities, or need your prayers for their personal intentions:

Don Downey, Anna D. Fialkovich, Mark Fialkovich, Benjamin Kaefer, Jr., John Kopay, Jr., Sylvia Kopay, Richard Paloscko, Nancy Pcolar, Bob Newton, Rebecca McCullough, Will McCullough, Marie Churley, Joanne Skinta, John Gegick and Those serving in the Armed Forces, Emily Cox, Margaret Torbich, Mary Pat H, Gale Joscak, Mary Ann Badar, Robert Crowley, Rose Petruska, Gary Fall, Andrew Torbich, Judy Kosar, Mark Crowley, Mason Stern, Shawna Lynn Beluscak, Ronald Dusetzina, Gio Savko, Connie Leary, Jonathan Staton, Eleanor & Bob Rodrigues, Mary Anne Ference Mistick, Raymond Savko, Mario Peticca.

***If you have a family member in the hospital or other facilities, and would like us to remember them in prayer, contact Father Vitalii and we will be glad to publish their name in the bulletin – even if they are not a parishioner of Saints Peter & Paul Parish.*

Church Mice

Karl Zorowski



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On May 15 th 2022	On May 22 nd 2022	On May 29 th 2022	On June 5 th 2022
Team B	Team C	Team D	Team A



AFTER LITURGY ON SUNDAY, MAY 15TH WE WILL BE HAVING COFFEE AND DONUTS FOR A BELATED MOTHER'S DAY AND FATHER VITALII'S BIRTHDAY. PLEASE JOIN US!

Sunday, July 10th we will be celebrating Saints Peter & Paul's feast day picnic.



We have a sign-up sheet in the vestibule and I would like to see a good number in attendance.

FATHER'S DAY ENVELOPES

On Father's Day names will be printed in the bulletin and the candles in the church will be lit.

CANDLES FOR SOMEONE SPECIAL May 8th 2022

Richard Trankocy	Special +For Robert Karl
Marie Fitzgerald	For Mom Holub
Barbara Martin	Special
Bobbi Vaccaro	For Good Health
Myron Drabik	For Good Health
	For Special Favor
Jim Fitzgerald	For Mom Fitzgerald
John Skinta	For Good Health
	For Special Favor
Don Kerr	For Ukraine

CATHOLIC TEACHING, THE SACRAMENT OF THE EUCHARIST

V. The Sacramental Sacrifice Thanksgiving, Memorial, Presence

The sacrificial memorial of Christ and of his Body, the Church

It is highly fitting that Christ should have wanted to remain present to his Church in this unique way. Since Christ was about to take his departure from his own in his visible form, he wanted to give us his sacramental presence; since he was about to offer himself on the cross to save us, he wanted us to have the memorial of the love with which he loved us "to the end," even to the giving of his life. In his Eucharistic presence he remains mysteriously in our midst as the one who loved us and gave himself up for us,²⁰⁸ and he remains under signs that express and communicate this love:

The Church and the world have a great need for Eucharistic worship. Jesus awaits us in this sacrament of love. Let us not refuse the time to go to meet him in adoration, in contemplation full of faith, and open to making amends for the serious offenses and crimes of the world. Let our adoration never cease.

"That in this sacrament are the true Body of Christ and his true Blood is something that 'cannot be apprehended by the senses,' says St. Thomas, 'but only by faith, which relies on divine authority.' For this reason, in a commentary on Luke 22:19 ('This is my body which is given for you.'). St. Cyril says: 'Do not doubt whether this is true, but rather receive the words of the Savior in faith, for since he is the truth, he cannot lie.'"

*Godhead here in hiding, whom I do adore
Masked by these bare shadows, shape and nothing more,
See, Lord, at thy service low lies here a heart
Lost, all lost in wonder at the God thou art.*

*Seeing, touching, tasting are in thee deceived;
How says trusty hearing? that shall be believed;
What God's Son has told me, take for truth I do;
Truth himself speaks truly or there's nothing true.*

CATECHISM OF THE CATHOLIC CHURCH

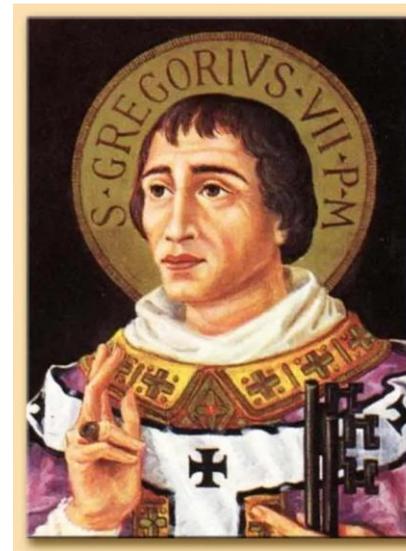
MAY BIRTHDAYS

05/08 SHARI FIALKOVICH
05/10 TALIN DRABIK
05/11 SYLVIA KOPAY

MAY ANNIVERSARIES

05/05 MARK & LINDA FIALKOVICH
05/13 EDWARD & SHARON LEISER
05/18 GERRY & DEE PETICCA

CHURCH HISTORY; Eleventh Century



Pope Gregory VII

The reforming spirit of the Roman Papacy in the 11th century reached its height under Hildebrand who, as Pope Gregory VII (r. 1073–1085), firmly established the Papacy as a secular power. In a document called the Dictatus papae, he advocated the most extreme interpretation as yet of Papal authority in both church and state: “the Roman pontiff alone is to be called universal” (or “ecumenical”); “he alone can depose or reinstate bishops”; “he alone may use the imperial insignia”; “the pope is the only one whose feet are to be kissed by all princes”; “he may depose emperors”; “he himself may be judged by no one”; “to this see the most important cases of every Church should be submitted”; “the Roman Church has never erred, nor ever, by the witness of Scripture, shall err to all eternity”; “the Roman pontiff, if canonically ordained, is undoubtedly sanctified by the merits of St Peter.”

These radical claims were put severely to the test during Pope Gregory’s monumental struggle against lay investiture (the practice of secular lords, princes, and kings appointing their own priests, bishops, and abbots) in Western Europe. This struggle clearly demonstrated the fact that the Papacy’s authority over the churches of Western Europe was far from secure even in the latter part of the 11th century. For after Pope Gregory forbade lay investiture in 1075, his edict was met with violent opposition in England, France, and Germany—where nobles, according to the feudal system of strict allegiance of servants to one’s lord, were quite used to appointing their own priests for the chapels and churches on their lands, and kings felt it was their right to appoint their own bishops and abbots for the bishoprics and monasteries in their realms.

In Germany, Holy Roman Emperor Henry IV (r. 1056–1106) held two Church synods which attempted to depose Gregory from the Papacy for his interference in what he claimed were his own affairs. In 1077, Gregory responded by excommunicating Henry. The emperor then was stung with remorse. Traveling to the Pope’s castle retreat of Canossa in the mountains of central Italy to beg forgiveness, Henry stood for three days outside in the snow doing penitence. But in 1080, Henry set up an anti-pope, since Gregory had acknowledged Henry’s rival, Rudolf of Swabia, as Holy Roman Emperor. Henry then marched on Rome, which he captured after a two-year siege, with Pope Gregory fleeing to Salerno, where he died in 1085.

WE WELCOME YOU HOME!



There are often people who have been raised as Byzantine Catholics and through the years have become separated from the Church. Perhaps, there has been someone in your family or your friends or your neighbors who was raised Byzantine Catholic, but no longer actively participates in a Parish. Please invite your friends or who used to be a member of our parish to come and enjoy again our parish family. Together we can accomplish everything. Sharing with one another always increases joy and diminishes sorrow! With faith, hope, and love as we continue our journey together.

SUNDAY OF THE SAMARITAN WOMAN

The world today has more than a little in common with the time and place in which Jesus Christ ministered. Both in the first and the twenty-first century, people easily divide up into groups that hate one another and view their enemies as less than human. If someone is of the wrong religion, political party, or ethnic group or stands on the opposite side of some issue, too many respond simply with condemnation.

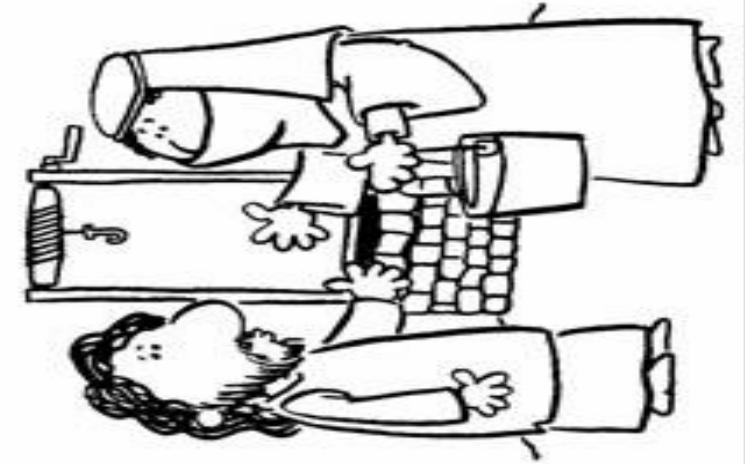
We may wonder, then, how to demonstrate the new life of our Savior's resurrection in a time when severe disagreements and divisions are so common – both in our own country and around the world. Christ's conversation with the Samaritan woman provides a challenging example of how to interact with even the most unlikely people, of how to overcome the barriers that exist between those who consider themselves simply enemies. Remember that the Jews hated the Samaritans as religious and ethnic half-breeds because they had mixed the ethnic heritage and the religion of Israel with that of other peoples. No self-respecting Jew would have anything to do with a Samaritan, much less ask one for a drink of water. The Samaritans knew that, but Christ did the unthinkable by striking up a conversation and asking the woman for a favor. As a result of this unlikely conversation, a Samaritan woman came to recognize Him as the Messiah, to believe in Him, and to lead many of her own people to the faith.

Not only did the Jews look down on the Samaritans, but the gender roles of the day meant that Jewish men simply did not speak with women in public. But this Messiah did not allow cultural divisions to shut off the Samaritan woman from His saving presence. To make things even more complicated, this particular woman had been married five times and was then living with a man outside of marriage. She may have gone to the well at noon, an unusual time to do so, because the other women of her village did not want to associate with her. The Lord knew these details, but did not condemn, judge, or ignore her as a result. Perhaps because He treated her as a beloved child of God, she acknowledged to Him the truth about her life and they continued speaking about spiritual matters.

No matter what we have done in the past, no matter our present weaknesses and challenges, no matter what anyone thinks or says about us, we must remember that the Son of God has conquered death in order to bless, heal, and save us. Like the Samaritan woman, we must acknowledge our brokenness and turn to Christ with faith, love, and hope for a new life, and then continue on the journey of discipleship, even when we stumble or are tempted to give up.

During this season of Pascha, we know that life eternal has sprung from an empty tomb purely as the result of our Lord's love and mercy. The good news of Pascha extends to the Samaritan women of our day and even to you and me. So let us treat them as He treated her and, together with them, come to participate more fully in the brilliant light of the Resurrection.

SAMARITAN SYCHAR JACOB
 JOSEPH WELL WOMAN
 WATER DRINK JEW
 BUCKET CATTLE HUSBAND



E	L	T	H	U	S	B	A	D	N
S	E	L	L	E	W	O	M	A	N
W	Y	L	E	B	L	E	T	H	E
A	E	C	W	O	I	I	J	P	T
T	E	A	H	C	R	N	Y	E	E
E	L	T	T	A	C	H	K	S	S
R	R	H	M	J	R	C	N	O	O
D	N	A	B	S	U	H	I	J	J
I	S	Y	C	B	S	A	R	A	O
D	E	T	K	C	U	B	D	C	B

WHY DIDN'T THE JEWS AND SAMARITANS GET ALONG?



To understand why people despise one another always requires a backstory.

When it comes to enemies, we rarely think twice. Our response is emotional and reflexive. If something comes from them, we're against it. Whatever it is they're saying, it's wrong. Whatever they want is bad. Whatever they're doing must be stopped.

We carry this attitude forward to our nation's formal opponents as well as to rivals at work, political adversaries, neighbors who bug us, and family members who press our buttons. Nothing these people are up to can be good. It would help if they would just disappear.

In biblical times, that mindset pretty much sums up the relationship between Jews and Samaritans. The tension between these groups is so pervasive in both Testaments that it may not occur to us to ask: What's up with Samaritans, anyway? Why are they so hated?

To understand why people despise one another always requires a backstory. From the Israelites' entry into Canaan to the generation of Jesus, the biblical saga centers on a smattering of tribes living on a thread of land from Galilee to the Dead Sea. We call this place Israel and imagine 12 tribes bonded in kinship and loyalty—but scratch that notion.

Israel's first king, Saul, only governs some of these people. His successor, David, pulls all the tribes together under him. David's son, Solomon, does little to hold them in place. When Solomon dies in 930 B.C.E., the kingdom fractures into big northern Israel and meager southern Judah. The north names its capital Samaria. The southern kings retain David's capital at Jerusalem. As scholar Raymond Brown points out, the distance between Samaria and Jerusalem was 35 miles—closer than Baltimore and Washington, D.C., which share an airport. But proximity doesn't equal intimacy. Eventually, Samaria becomes a catchword for the entire northern region. Neither the city nor the region known as Samaria denotes the land of "Samaritans," however. They come later. Meanwhile, for 200 years skirmishes ensue between the north and south, with tiny episodes of cooperation.

Keep in mind, the folks on both sides of the border claim Abraham as father and Moses as liberator. They all worship the God of Jacob. They're all children of Israel. Initially, their differences are political. But they become cultural too, as time apart renders these two kingdoms increasingly estranged.

Back when Israel was a single nation, King David established Jerusalem as the political and religious center. Solomon built the magnificent Temple there. After the kingdom fractures, Judah has the Temple. Where will northern Israelites worship now?

Their first king, Jeroboam, establishes worship centers at Bethel and Dan with a splendid golden calf at each site. The calf represents the seat of God—which is just what the ark of the covenant in Jerusalem was understood to be. Of course, the calf also reminds us of a sorry story of idolatry in Exodus. Naturally, the Judeans accuse the northerners of worshipping golden statues. In fact, Judeans don't have anything nice to say about the folks up north, and since Judeans write most of the Bible as we have it, it's hard to know if their criticisms are accurate or exaggerated. This is the problem with having enemies: After a while, it's hard to know where objectivity ends and hate takes over.

Into the story comes the evil empire of Assyria. On this characterization we can rely, since historical records of the period detail Assyrian atrocities. By 722 B.C.E., Assyria swallows the northern kingdom of Israel, deporting 27,290 people from Samaria to far-flung places. The "10 lost tribes of Israel" officially get lost here as the northern tribes disperse. In their place, Assyria seeds the territory with Babylonians and other Mesopotamian people. Assyrians break the will of conquered societies this way, erasing their identity, culture, and religion.

To the south, Judah watches the devastation of its northern rival—remember, Jerusalem is only 35 miles away. There's not much breathing room to gloat. A century later, Assyria's power wanes, and Babylon ascends as the new regional superpower. Babylon crushes Jerusalem in 587 B.C.E., dragging all the best people into exile.

So what happens while the Judeans are in exile? People migrate. Jerusalem is a wreck, to be sure, but there are lots of useful parts lying around. When the Judeans in Babylon are finally liberated by the Persians in 538 B.C.E., those who still care about Jerusalem return to find people living in the region. They despise these "Samaritans." What's worse, the returnees from exile are made subordinate to the now Persian province of Samaria. The contest for control between Judea and Samaria is back on.

Some scholars say Samaritans were probably Israelites from Samaria who spread out over the territory while the Judeans were gone. Some say Samaritans weren't Israelites but descendants of the Mesopotamians—foreigners—seeded onto the land by Assyria. Others describe Samaritans as descendants of Judeans who didn't go into exile with the rest—because they'd run away and come back after the danger had passed. Or because they weren't skilled or educated enough to be of use to Babylon and so were left behind. In any event, the non-exiles didn't suffer with their kinfolk and didn't deserve to be counted among them.

What's certain is that these "people on the land" were strange. They didn't perform the religious rituals correctly and had all sorts of incompatible ideas about God. Samaritans considered northern Mount Gerizim to be holier than Jerusalem's Mount Zion. They recognized only the five books of Moses—Genesis through Deuteronomy—as their scripture. Returnees from Babylon had composed books of history and collected prophecies to add to their holy books. Some of their prophets—Amos, Isaiah, Hosea, Ezekiel, and Micah—had nothing good to say about people from Samaria.

Judean leaders tried to resolve the conflict. The priest Ezra thought there could be reconciliation between these two societies. But the governor Zerubbabel took a racist approach: Their blood is impure. They're simply "not us." Verbal disputes led to insults, insults to violence.

The communities separate. Samaritans centralize in the northern area of Shechem. As Greek control of the land succeeds Persian, then Egyptian, and finally Roman, the region of Samaria becomes increasingly Hellenized; that is, more like the empire. Judeans resist outside influences at all cost. By the first century C.E., the worst thing you can call a Jew is a Samaritan—which is what Jesus' detractors call him in John's gospel.

How daring, then, for Jesus to tell a story about a good Samaritan! To share an extended conversation with a Samaritan woman he meets at a well, then to welcome her whole community as they seek an encounter with him. Citizens of Judea had spent centuries walling Samaritans out of their society with laws and mistreatment. Jesus raises the possibility that it's time to admit these outsiders. A thousand years of bickering and division, perhaps, is enough. When the first-generation church sends Philip to evangelize in Samaria, it's a bold and shattering proposition. And it results in "great joy in that city" (Acts 8:8).

We hate our enemies for a lot of reasons: politics, history, religion, blood, strangeness, a sense of grievance, an inherited disapproval.

We hate people because they're not like us, and that makes us uncomfortable. We resent what they've taken from us or what they might take if we give them a chance. Hate begins somewhere. So does acceptance.

WHAT IS THE IMPORTANCE OF SAMARIA IN THE BIBLE?



Samaria was both a region and a city that experienced many changes throughout biblical history. In Hebrew, the name Samaria means “watch-mountain” or “watch-tower,” which correlates with its hilly features (Easton’s Bible Dictionary, “Samaria”). The place is referred to as “the hill of Samaria” in 1 Kings 16:24. The city of Samaria was located in central Israel, about 30 miles north of Jerusalem and about 6 miles northwest of Shechem.

Samaria’s hilly geography matches the ups and downs of its history. As the Israelites were dividing the Promised Land, the region of Samaria was given to the tribes of Ephraim and Manasseh. King Omri, the sixth

king of the northern kingdom of Israel, bought a hill in the Valley of Shechem in the region of Samaria and built the city of Samaria, which became his capital city (1 Kings 16:23–24). Eventually, the name of the capital was applied to the entire northern kingdom. Omri’s son, King Ahab, erected a temple to Baal in the city of Samaria (1 Kings 16:32).

Within the region of Samaria, in the city of Sychar, was Jacob’s well. This was the location of Jesus’ conversation with the Samaritan woman, who asked, “Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his livestock?” (John 4:12). Later in the conversation, she brought up a centuries-old controversy: “Our ancestors worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem” (verse 20). “This mountain” is a reference to Mount Gerizim in the central Samaritan highlands, the place where the Samaritans had built their own temple, which they considered the true temple of God.

The region of Sychar (also called Shechem) in Samaria was also the place where Abram built an altar, after God promised him the land of the Canaanites (Genesis 12:6–8). Later, Abraham’s grandson Jacob bought some land near Shechem and built an altar there (Genesis 33:18–20).

The Jews of Jesus’ day disliked the Samaritans because of their religious syncretism and their mixed racial heritage. The temple in Samaria located on Mount Gerizim was destroyed in 129 BC by the Jews, adding to the hostility between the two groups. Modern Samaritans continue to worship at the ancient site (William Smith, Smith’s Bible Dictionary, Revised Edition, A. J. Holman, 1979, p. 113).

Samaria is included as one of the geographical locations in Jesus’ Great Commission: the good news must be proclaimed there (Acts 1:8). Once the church was scattered after Stephen’s martyrdom, many Christians fled to the surrounding areas, including Samaria (Acts 8:1). Luke records that “Philip went down to a city in Samaria and proclaimed the Christ there. When the crowds heard Philip and saw the miraculous signs he did, they all paid close attention to what he said. With shrieks, evil spirits came out of many, and many paralytics and cripples were healed. So there was great joy in that city” (Acts 8:5–6).

Being the capital of the northern kingdom of Israel, the city of Samaria, now modern-day Sebastia, holds a significant place in the Bible. As a region, Samaria was significant in the Old Testament as being synonymous with the northern kingdom and in the New Testament as an idolatrous area Jews tried to avoid. Despite Samaria’s checkered history and the Jews’ general dislike of the people of the region, Jesus Himself evangelized the area and mandated that the gospel be preached there after His ascension. God’s message of salvation extends to all.



EVENTS

GCU Byzantine Family Day at Kennywood Park-100 Years!!

